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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. DECEMBER, 1862. No. 12.

FACTS TO BE CONSIDERED.

Connected with the history of the American Board, during its last year, there were many cheering facts. Not the least pleasant of these was this, that during *such* a year in the country's history, the debt of the Board, instead of being largely increased, as many had expected, was reduced to a very moderate amount. But it should by no means be forgotten by the patrons of the institution, that connected with this gratifying condition of the treasury, there are facts not so pleasant. (1) The sum expended by the Board, in the prosecution of its great work of Christian benevolence, was less last year, notwithstanding the very high rate of exchange during a portion of the year, than it had been in any one of the previous six years. (2) The income of the Board from *donations*—the source of income which mainly tests the readiness of the churches to carry this work forward—was less than it had been in any year since 1851. (3.) The number of *ordained* missionaries in the service of the Board, reported at Springfield, was smaller than had been reported previously for fourteen years; and the *whole number* of laborers from this country, smaller than in any one of the previous twenty-four years.

In connection with this diminished number of missionaries, there are indeed other things to be considered—the discontinuance of the Cherokee mission, the increased number of native pastors, and the growth and efficiency of native churches. It should be said, also, that the number of *unordained* laborers sent from this country has long been, and will probably continue to be, less in proportion to the number of the ordained, than it was in earlier periods of the Board's history. Still, in view of urgent calls for reinforcement from many of the established missions, and in view of a world's wants, it is by no means a pleasant fact, that the number of new laborers reported as sent out during the last two years has been only 12,

and that within that time the number of ordained missionaries has fallen from 166 to 144, and the whole number of laborers from this country, from 376 to 324. This is not progress; and to be able to report a favorable condition of the treasury *only because there has not been progress*—because laborers were not sent out, and expenses were everywhere curtailed—is not altogether encouraging.

But it is encouraging, that there was at Springfield, *a call for progress* on the part of individuals, backed by very liberal offers as to their own contributions, and sanctioned by the Business Committee in a resolution presented by them, and by the Board in the passing of that resolution, which was as follows:

Resolved, That in view of the increased cost of remitting moneys for the support of the missions, and the very urgent calls from our different fields for speedy and strong reinforcements, the Prudential Committee are hereby instructed to appeal to the friends of the Board, at an early day, to contribute at least $450,000, for expenditures during the current year.

It is proper to say, that neither this resolution, nor any suggestion looking towards it, originated at the Missionary House. No officer of the Board, it is presumed, had any thought that the Prudential Committee would be so "instructed." The movement seems to have grown spontaneously out of the obvious necessities of the case, (in view of facts which the resolution mentions,) and the strong desire expressed by certain wealthy individuals to witness an advance in the matter of receipts, together with a readiness to do their full proportion to secure such advance. But such instruction the Committee will not be reluctant to regard. In due time, their appeal will doubtless be presented to the friends of the Board; and reflection upon the few facts presented in this article may serve to convince those friends that it is not uncalled for.

"The increased cost of remitting moneys," now a very heavy item of expense to the treasury, will perhaps be better appreciated by the Christian public of our rural districts, if it be borne in mind that gold and silver, —not the bills of banks in the United States, —constitute the currency of the world, and that specie is now worth, with us, about thirty per cent more than bank bills. In other words, one hundred and thirty dollars in the bills which are usually paid to the Treasurer, are worth to him in the market, and for all purposes of remitting to our foreign missionary stations, only about one hundred dollars in gold. If, therefore, in the present state of our country's affairs, a church wishes to pay what will be worth to the missions one hundred dollars, it must send either the specie, or the extra amount of thirty dollars in bills. It will thus be perceived at once, that to sustain the same amount of missionary effort, will cost the Board now very much more, *in bank bills*, than it has heretofore done. It is to be hoped indeed, that so serious a disturbance in our currency and rates of exchange will not be of long continuance; but while it lasts it brings the necessity of largely increased expenditure in the support of missions, and so furnishes an urgent reason for increasing contributions.

PROPOSED WEEK OF SPECIAL PRAYER,

January 4—11, 1863.

The following Circular, dated London, August, 1862, and signed by Sir Culling E. Eardley, Chairman, and other officers of the British organization of the Evangelical Alliance, needs no word of commendation.

Former invitations to observe a Week of Special and United Prayer at the beginning of the year, have met with a very extensive and hearty response. From almost every country, in every quarter of the globe, did much prayer ascend to heaven during that hallowed week, on behalf of both the church and of the world.

The manifest blessings by which these seasons have been marked, render it imperative upon us to repeat them. Christians of every country and name are, therefore, affectionately recommended to set apart the eight days, January 4—11 inclusive, of the ensuing year, for simultaneous and earnest supplication with thanksgiving to Him who has commanded — "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

The following topics are suggested as suitable for a prominent place in our exhortations and intercessions on the successive days, the general adoption of which would give a character of agreement to our services highly acceptable to the Lord, (for so he has taught us,) and animating in the consciousness of it to our own hearts.

Sunday, January 4. — *Sermons on the Dispensation of the Spirit.*

Monday, Jan. 5. — *Humble Confession of our Manifold Sins:* As individuals, families, churches, and nations. *Prayer* for the Lord's blessing on the services of the week.

Tuesday, Jan. 6. — *The Conversion of the Ungodly:* especially those of our own families and congregations — larger success to all the means employed for the evangelization of different classes of the population, and for checking every form of vice and immorality.

Wednesday, Jan 7. — *Increased Spirituality and Holiness in the Children of God:* leading to their closer union and sympathy with each other, and their more marked separation from the world — a richer baptism of the Holy Spirit on all ministers and their fellow-laborers in Christian lands, to quicken their love and zeal, and make them "wise to win souls" — a blessing upon all seminaries of sound learning and religious education — a large increase of devotedness, self-denial, and liberality on the part of the people at large.

Thursday, Jan. 8. — The conversion of the *Jews* — the more extensive and successful preaching of the gospel among the *heathen* — the revival of pure Christianity among the *ancient churches of the East* — the overthrow of every form of anti-Christian error — the comforting and liberation of them who are in bonds for the gospel's sake — the prevalence of peace among all nations — a blessing upon the souls of all brethren and sisters engaged in missionary labor among heathen and other unevangelized populations.

Friday, Jan. 9. — *The Word of God:* The universal recognition of its divine inspiration and authority — the power of the Holy Spirit to accompany its circulation and perusal. *The Lord's Day:* The acknowledgment of its sanctity and obligation — a blessing upon all efforts for promoting its better observance at home and on the continent.

Saturday, Jan. 10. — *Thanksgiving* for our numerous temporal blessings and spiritual privileges — *prayer* for Kings and all in authority — for all who are suffering from war, or scarcity, or any other affliction — for all sorts and conditions of men.

Sunday, Jan. 11. — *Sermons:* The Church "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

May the Spirit of grace and of supplication be abundantly poured out upon all who respond to this invitation! May their prayers come up with acceptance before God, the Father Almighty, through the priesthood of His Blessed Son! The Lord "will be very gracious unto thee at the voice of thy cry: when he shall hear it, he will answer thee."

ITEMS OF INTELLIGENCE.

Zulus.—Mr. Rood and family, who sailed from Boston, May 10, arrived at Algoa Bay, on the way to their field, July 24.

Mr. McKinney wrote, June 27: "The past week has been an interesting one to us. Friday, the 20th, was the time appointed for the annual meeting of the Christian natives, to be held here. It really began on Thursday afternoon, when a number gathered in our chapel to pray for the blessing of God on the services of the occasion. The exercises of the meeting were, daily morning prayer-meetings, by the natives alone, in our chapel; at 11 o'clock, preaching; at 3 P. M., prayer and conference-meetings. They were all of the most interesting character, and the influence of the meeting, as a whole, I believe was really and decidedly happy upon the minds of all present. The Rev. Mr. Jackson, of Durban, preached on Friday; on Saturday, the missionary of the station preached; and on the Sabbath, Rev. Mr. Ireland, of Ifumi. There were in all, present at the meeting, about three hundred natives, nearly all from our various stations. After the sermon on the Sabbath, about one hundred and fifty sat down with us at the table of the Lord. The most interesting of all the meetings were those of the afternoon, when prayers were offered and speeches made by the natives themselves. There was an ease, an appropriateness, a high-toned spirituality, in many of the addresses, that was gratifying, and would not have disgraced a more civilized people.

"The most pleasing feature of the meeting was, however, its bearing on the home missionary effort, about which Mr. Ireland, the treasurer, will write you more fully. It was encouraging to us to see so promising a young man as Benjamin willing to come forward and engage personally in this cause; and we hope the men and the means will not be wanting to carry forward the work so conspicuously begun among themselves. The meeting closed on Monday, with farewell addresses, generally short, but earnest, from different natives, interspersed with prayer. Some were evidently much affected. May God bless the occasion to us all."

Madura.—Mr. Rendall, reporting the Madura station, July 25, states that six persons had been received to the church during the last six months. One of these was a young man of the tailor caste, who, after suffering much persecution, and resisting strenuous and continued efforts of his relatives to induce him to return to them and to idolatry, was baptized on the first Sabbath of July. Efforts had been made to increase the interest of catechists in monthly meetings and in their work, with promise of good results. The subject of benevolence was kept before the congregations, and a plan for monthly collections had been adopted; but the pre-

vailing famine prevented the people from doing as much as they would in ordinary times.

North China.—Mr. Blodget writes, July 1, that on the previous Sabbath he baptized three more hopeful converts, one a promising young man, and the others women,—"first fruits to Christ of the women of Tientsin." The cholera was very prevalent at Tientsin, multitudes dying daily. It had not visited the place before for forty years.

Western Turkey.—Mr. Winchester, of Sivas, in a letter dated September 16, speaks of increased interest in the Sabbath services at that place, growing apparently out of a change by which the Sabbath school takes the place of the afternoon service. As many as 150 have been present at the school, and "the place of worship is becoming too strait." The work at the out-stations is generally prosperous. Mr. Winchester has visited Tocat, now an out-station of Sivas, several times. The preacher who was stationed there when Mr. Van Lennep left, proved a very unworthy man. He has gone, and another, "one of the best helpers in our field," Mr. Winchester says, has been sent to take his place. He is spoken of as a man of undoubted piety and good judgment, and a good preacher,—"the one the people preferred above all others,"—and he is now considering the question of becoming their pastor. At two other out-stations, it would be thought the time had come to organize churches, if there were men for pastors, or even suitable helpers, to watch over them.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

Letters from Missionaries.

The Darker Side.

Readers of the Herald have not failed to perceive that there is, and has long been, much in the condition of things at the Sandwich Islands to try the faith and patience of the missionaries, and to call for earnest prayer from all the people of God. The following extracts from letters recently received, though not all dark, may serve to deepen such impressions, and it is hoped will stimulate to more fervent supplication. Mr. Emerson writes from his station, Wailua, Oahu, June 9. He speaks of the general meeting of the mission as having been thinly attended. "Some were detained by sickness in their families, and many who came gave no mistakable signs of advancing years." The general letter, (see Herald for October,) gives, he remarks, "a very good expression of the state of things as they are among us;" but he writes:

There never was a time when our churches needed watchful and efficient cultivation more than now. It is no time to relax discipline, either in the camp or in the church, when the enemy is crowding in upon us. It is obvious that this Government is seeking some more easy and popular kind of religion than the old puritanic type. Although not quite ready for Popery, they would like something near akin to it.

I used to think, twenty-five years ago, that we needed some cross for Hawaiian Christians to take up, to prove their sincere attachment to the truth, and their willingness to defend it at a personal sacrifice. Now, however, we have no need to ask for crosses, but for grace for ourselves and our churches, to withstand the wiles of the adversary.

Foreign Influence.

The history of the Hawaiian nation is rapidly maturing. What it was it is not now, nor is it likely again to be. The land, on all the Islands, is rapidly passing into the hands of foreigners. About three-quarters of all that on Oahu, except in the district of Waialua,

is now under their control, and in Waialua about one-half. Where the ownership of the land goes, the power of control will soon follow; and this would not be lamented if that influence was on the side of right. But out of Honolulu, few foreigners attend public worship on the Sabbath. The day appears to be spent by them in sleep, in reading novels, and in visiting and laying plans for the week. Their native wives and half-caste children are generally among the most ignorant and least promising of the people, although there are a few exceptions.

The Chinese element is entering largely into the community, and threatens, perhaps, to be as formidable as any other. The Chinese frequently marry native wives, and readily adapt themselves to the habits of the people. From the cheapness of their living, and their unscrupulousness as to truth and righteousness, they get trade where honest men would get none, and become rich where better men would fail. There are probably more Chinese in the Islands than Americans and English, or of any other two nations. Possibly they are to be converted by going abroad and mixing with other races; but this is doubtful, if little attention is paid to their spiritual cultivation.

This Government, as it is now managed, is digging the grave of the nation and the race, with great rapidity. Men are put into office, where they exert a high influence in the schools, and kept there, without the least fitness for the duties of their places; and both missionaries and missionary men are generally removed as far as possible from a position to exert any influence over the schools. When and how the Lord will bring about a reform in these things is known only to him.

But while these things are so, we have abundant encouragement to pursue our work, and find it both pleasant and effective to preach the gospel to the people. I have, within the past year, seen many exhibitions of the power of the gospel on hearts that I feared would never be reached by the truth.

Religion and Morals.

Mr. Dole, of Koloa, Kauai, writing July 7, respecting the death of Mr. Rice, refers to the age of some and the failing health of others of the missionary band yet living, and then says:

Looking at the Islands in a spiritual point of view, there is much to discourage, little to animate and cheer. No revival is in progress, and there are few indications of spiritual life in the churches. The revival on Oahu, which made so many hearts glad last year, seems to have been followed by reaction—spiritual death. But what, in my opinion, is the most discouraging, and what darkens all the future of this people, is the sad state of morals among the rising generation. There are no well-regulated families among the Hawaiians; scarcely any thing like family government; and the young seem to have no conscience, no moral sense. There are very few children indeed who give evidence of piety; very few are church members.

I have sometimes wondered that Christians could be made from such a generation; and I have asked if the reformation, which we observe in so many, is not in consequence of their utter weariness and disgust with their licentious courses. Doubtless many are disgusted with themselves, and with their vices; yet this will not account for the change witnessed in many of them. So thorough and so lasting a change can only be effected by the grace of God. Mr. Chamberlain used to say, and I have no reason to doubt his judgment, that he considered as large a proportion of Hawaiian church-members real Christians, as of American church-members. But there seems to be no hope for the race except in boarding schools, where they can be trained to habits of virtue and industry.

Burning of Lahainaluna Seminary.

Mr. Pogue wrote from Lahainaluna, August 27:

Before this reaches the Rooms, you may have heard of the dreadful calamity which has befallen the seminary at this place. The building where we have so often met, to give and get instruction, is in ruins. Fire was discovered bursting from the roof of the larger building on the morning of July 18, between one and two o'clock. Our chapel, recitation and dining-rooms, together with rooms for the accommodation of about fifty pupils, are in ashes. Most of our philosophical apparatus, with a collection of minerals, are also gone. All the pupils escaped with their lives, but three or four were injured by jumping from windows. Some of the boys lost everything, not having even a shirt to put on in the morning. The hand of the Lord is heavy upon us. We are cast down, but not destroyed; afflicted, but not discouraged. The Lord reigns, and does all things well.

The general impression here is that the building was set on fire, but by whom, or for what purpose, we know not. Three boys were expelled from the seminary a few days before, for stealing, and it has been suggested that it may have been one of these who set the fire. Two of them, however, were in prison that night; the other was in Lahaina, but there is nothing to prove that he is the guilty one.

Our fourth class, of thirty-three pupils, we have sent away, as we have no accommodations for them. We have about sixty pupils left with us. The Board of Education say, Continue the school. The Legislature has just made an appropriation of $6,000 for rebuilding, and we hope to get something from the people and churches of the Islands. The enemy rejoices; the friends of the seminary are sad; but by the blessing of God, Lahainaluna must rise from these ashes, to be yet a fountain from whence may go forth streams to bless this nation, and the other islands of this Pacific Ocean. Can you replace our philosophical apparatus for us?

A large sum had just been expended on this building in repairs, which causes the loss to be more severely felt. Mr. Alexander, of Wailuku, Maui, writes: "I laid the case before my people, and they determined to do something to express substantial sympathy. They accordingly selected July 31st, the anniversary of the day on which Admiral Thomas restored the independence of the kingdom, as the time for their first effort. On that occasion $133 were collected. Three other efforts are yet to be made, at different places in my field. I hope they will raise not less than $300. We have no institution in the country so universally popular as this, and the fire may prove a blessing in drawing out the heart of the nation towards it."

Mr. Alexander also mentions a meeting of the Presbytery of Maui and Molokai, in July, when they were obliged "to cut off a candidate licensed for two years." He had fallen, under aggravated circumstances, "on the slippery ground where so many Hawaiians fall."

Mourning at the Palace.

Mr. Clark wrote from Honolulu, September 8: "An event has recently occurred, which has clothed the royal family and the nation in mourning. The young Prince, a little more than four years old, the only child of the King and Queen, has been suddenly stricken down. He died August 27, after an illness of eight days. He was a bright and promising boy for his years, and high hopes were entertained in regard to him as the heir apparent."

This child was to have been baptized by the Episcopal Bishop, expected very soon from England, to whom also his training was to have been committed; and with reference to this the Bishop's arrival was looked for with much interest. But God's ways are not man's. On the morning of August 23, Mr. Clark was sent for by the King, whom he found in great affliction. The child was dangerously sick, and as the Bishop had not arrived, the father was anxious that Mr. Clark should administer the rite of baptism. This he did, using in part, at the King's request, the Episcopal form. With the consent, it is understood, of Queen Victoria, Mrs. Synge, the wife of the newly arrived English Consul General, stood as godmother for the English Queen, and Mr. Synge as godfather for the

Prince of Wales. The King appeared well, it is said, remarking with tears, that he thought he could say, "The Lord's will be done."

The Prince lived but about four days after the baptism. "Many fond hopes, not only of the King and Queen, but of the nation also, have thus been suddenly blasted." The deepest sympathy is felt by all for the stricken parents, and earnest prayer has been offered, doubtless, by many, that this sad event may result in spiritual blessings to the royal family and to the nation.

On the 7th of September, Messrs. Clark and Damon performed the last offices for the departed child, at the palace. The funeral, like the baptism, was a private one, though many were present by special invitation.

The Work at Hilo—Papists.

Mr. Coan wrote from Hilo, Hawaii, August 21. After some references to the very abundant labors, by which he was so occupied that he could find little time for correspondence, he says:

The moral aspects of Hilo are much as usual. Quiet and peace prevail, and every man is permitted to pursue his calling without interruption. Some profess to be inquiring the way to Zion, and a few are being gathered into the church at about every communion. There is, however, less apparent spirituality in the church than we have often seen.

You have heard, from time to time, of the renewed, determined and persevering efforts of the papists to gain numbers, power and influence in Hilo. Their temple is completed; and in July it was consecrated, with much pomp and ceremony. The French Bishop was here, with some eight or ten of his clergy, for a week or more, during which time earnest demonstrations were made with the hope of sweeping in a large number of our people. Papists were called in from every part of this island, and from all the islands in the group. Music, paintings, harangues, feastings, horse-riding, bell-chiming, and many other diversions were in full play, to attract the multitude. No efforts were made to prevent our people from witnessing the comedy, and of course many were there from idle curiosity, and many others from an honest desire to see, to think, to compare, and to judge for themselves. Numbers joined the Romanists on this occasion, how many I cannot ascertain, but they were mostly strangers from other parts, ignorant laborers on the plantations of Chinamen, from other islands of the group, and a few decidedly wicked and base characters of our own neighborhood — notorious liars, dishonest debtors, adulterers, and men who have been convicted and punished by the laws of the land. We have enough of this class left; and after all this onset, not a man of decent character has left us. And as for the sheep, we know that *none of them shall perish.* I wonder that our papist neighbors do not see that "the sheep did not hear them;" that not a man of those around us who, by intelligence, meekness, love of the Scriptures, and by a quiet, pure and peaceable life, gives evidence of a new heart and of affinity with Christ, has left our communion.

Benevolence.

Mr. Coan next refers to one of his many missionary tours, on which he spent "sixteen days in Puna," but takes time to speak particularly of only one station, where there was a very interesting school and temperance celebration. In his closing paragraphs he says:

On Saturday we held a convention of teachers, church officers, &c. About one hundred were present. Much time was spent in prayer, and the remainder in conference, on subjects connected with the kingdom of Christ at these Islands and among the heathen. On the Sabbath a full house was in attendance, and we had a very interesting day. The monthly concert contribution for the heathen was $61, and for support of the pastor, $92.

On Monday I left for another station. Similar celebrations were held at other points in Puna, but most of them were

on a smaller scale. The whole sixteen days were pleasantly, and I trust profitably, spent in Puna. The church in the district is harmonious and somewhat steadfast. Very little foreign influence is exerted there, and there is little defection. Snares are thicker and temptations stronger in Hilo, and here our work is more severe.

The whole amount paid in Puna during this trip, including something for a native newspaper, was about $400. On my late tour in North Hilo, the contributions were nearly $300, including $100 taken up in one contribution for an outstation meeting-house.

There are many things to cheer us and to inspire hope, while there are many others, which I need not name, to oppress the heart and to awaken sorrow. "But we walk by *faith*." Sight is optical illusion — mirage; wavering, unstable, unreliable. Faith is an everlasting hill, whose base never trembles, and whose summit is never clothed with clouds.

Ceylon Mission.

Letter from Mr. Sanders, July 24, 1862.

An Interesting Tour.

In this letter Mr. Sanders gives account of a tour of about three weeks among the people living south of the peninsula of Jaffna, extracts from which will be acceptable to readers of the Herald for the information they contain. He was accompanied by his oldest son, six of the boys of the catechetical class in the training school, and pastor Hunt, of Chavagacherry. They went in bullock carts, taking with them whatever was necessary for the journey. Mr. Sanders writes:

The region over which we traveled belongs to the Northern Province of Ceylon. There are 3,758 square miles in this Province, south of Jaffna; and scattered over this surface are 115,711 inhabitants. It is generally considered to be a vast jungle, inhabited mostly by wild beasts, and covered with wood. There are, however, more than a thousand villages of various sizes, and in them are found a most degraded people. From the time we left Batticotta until our return, we traveled about 350 miles. We carried with us a large supply of religious tracts in Tamil; also Bibles, portions of Scripture and other books, which were necessary for our work. I shall notice several topics, that I may give you a more correct idea of the country and the tour.

Plan of Labor—The Journey.

We resolved at the outset, that we would endeavor to reach with the gospel message as many as possible, whether they were inhabitants or travelers. The journey of each day was commenced and closed with prayer, and meetings were held among the people whenever practicable.

After going nearly forty miles east from Batticotta, we crossed a channel of the sea, called "Elephant Pass," (the place where elephants cross from the main island to Jaffna,) and thence went south to Anuradjapuram, a distance of about one hundred miles. We then returned twenty miles, to a road leading to the western coast of the Island, and reached Manaar after traveling fifty-two miles. Then we returned twenty-six miles, and took a road leading through "Elephant Jungle," to the Central Road, on which we came back to Jaffna.

The Roads—Animals.

All our traveling in *bandies* was upon roads made and kept in repair by Government. The great Central Road, from Jaffna to Kandy, leads through a dense jungle so far as we traveled it. Once in four, six, eight, or ten miles, there are small openings with houses, and a few acres of cultivated land. All the rest is thick jungle, into which the traveler can see only a rod or two as he passes along.

Some notice is taken of different kinds of trees and grain, and of the villages passed, generally very small. The letter then says:

In the southern part of the region visited, we frequently found horses among the Singalese people, but they were of an inferior quality. Dogs were abundant, wherever there were people. But the jungle swarms with animals of various kinds. The largest—elephants—are numerous. There is a set of men whose business is the catching and subduing of wild elephants. The Government agent at Manaar told me that about £5,000 worth of these animals were shipped from that port in 1861. The price is now very high, because of the demand in India. Besides the elephant, the jungle is full of chetahs, black bears, wild hogs, deer, elk, monkeys, hedge-hogs, rabbits, &c. The bear is the most ferocious. The chetah will sometimes attack a man—the bear delights in it. There are also many buffalos, but those we saw had been tamed.

In a pleasant morning the woods resounded with the songs of birds. Some of them were rare, and I knew the names of but few. We frequently saw peacocks, very wild, and jungle fowls were crossing the road at all times of the day.

A Mountain.

About one hundred and eighteen miles from Jaffna we found a little mountain, which so delighted our eyes that we felt like clapping our hands for joy. It was ten years since I had seen a hill. As soon as we reached the foot of Mehintelle Mountain, we left our carts and hastened to its summit. It is nearly as high as Holyoke, and from it we look down upon a vast forest of trees, extending forty or fifty miles in every direction. The villages and cultivated spots are so small that I could distinguish only three or four near the base of the mountain. It was a grand sight.

We found a Buddhist temple on the top, and a few priests were living there, who came out and begged for charity. The old Tamil or Singalese kings built stone steps to the top of the several mountains in the vicinity. All were made of hewn stone. The steps are long enough (i. e. each stone) for ten or twelve persons to walk up and down abreast. Every part of the mountain which we ascended had marks of labor bestowed upon it in ancient times. There are also three or four other small mountains near by, and we were told that they are all covered with the works (now in ruins) of the ancient kings.

Cooly Emigration and the Telegraph.

When going from Anuradjapuram to Manaar, we were on the line of the telegraph, and it was pleasant to learn that Morse's telegraph is the one in use. We were also meeting the tide of cooly emigration to the coffee estates in the central parts of the island. The coffee planters are mostly Englishmen, and they require laborers. As there was not a supply of coolies in Ceylon, they sought them from the poorer classes on the continent of India. They all come from Southern India, and arrive in great numbers at this season of the year. One day, from sunrise to sunset, we met five hundred, in little companies of twenty, forty, seventy and one hundred each. Agents are sent to India by the planters, to induce them to come, and a certain per centage is allowed for each person delivered on the estate as a cooly. They are poor and ignorant, but they go with high hopes, cheerful countenances, and expectations of wealth. From January 1st, 1843, to the end of 1860, 950,867 such coolies came to Ceylon from India, and 471,982 returned to their homes. This is the Government account, and it is thought by many that the real number is larger, as many reach Ceylon in places where no record is kept. Many die on the road, during the sickly seasons.

Languages—Schools.

For about ninety miles from Jaffna the Tamil language is spoken. Then, for a short distance, there is a mixture of Tamil and Singalese. Almost all whom

we saw could say a few words in Tamil, yet the majority of the people were Singalese, and this language is no doubt generally used in the villages south of ninety or one hundred miles.

After leaving Jaffna I heard of only three schools, and saw only two. These two were in Manaar. One was English and Tamil, and supported by the Government. The other contained only four or five pupils, and was taught by the Episcopal chaplain at Manaar. I was told that a school was taught a part of the year at *Valancolom*, one of the largest villages we visited.

Many of the people whom we saw were exceedingly ignorant and degraded. A native of this region can seldom read and write well, and it is most difficult to meet them in religious conversation, on any common ground, so that they will fully understand what you say.

Religionists.

We saw Sivites, Buddhists, Mohammedans, Romanists, and a few Protestant Christians. For ninety miles, almost all were Sivites, and then, to the 126th mile, there were Buddhists in abundance, and many Mohammedans. On the western coast, and near Manaar, Romanism prevailed. A few Christians are scattered here and there, but they are generally connected with Government service. The Sivites were such as we have to deal with every day, except that they were more ignorant and degraded; the Buddhists—even their priests—were inclined to converse, but they were probably more free with us because we were strangers; and the Mohammedans were quite inclined to talk, and many wished to get our books and tracts. I was surprised to find them so liberal, and I believe that they might be greatly benefited if labor could be bestowed upon them. They can almost speak Tamil and Singalese also. The Romanists profess to be followers of the Christian Bible; many of them were anxious to purchase portions of Scripture, but when they discovered that we were Protestants, they were inclined to dispute, and exhibited great ignorance and bigotry. The priest visits them about once a year. Of course their religious privileges are very limited, and their spiritual state is deplorable. Drunkenness and immorality prevail to a very great extent among them, yet they claim to be Christians, but look upon Protestants as their bitterest enemies. They worship pictures, &c., so that in spirit their idolatry is about the same as that of the heathen. Romanism in this country is frequently called "Heathenism baptized." Add drunkenness, and you have a description of the Romish church in the East.

There were many pleasing incidents, when a desire for spiritual blessings was manifested. Especially in Anuradjapuram and Manaar, our books and tracts were eagerly sought after. In the latter place, 135 volumes were sold in one day, but they were all small, many of them Scripture portions. Two of my pupils were honored with a few stripes for speaking in the name of Jesus, but we were generally received with much kindness.

We traveled 350 miles, visited 45 different villages, addressed on the subject of personal salvation 2,220 persons, distributed about 26,000 pages of religious tracts, sold 373 volumes of books, of which 5 were Bibles and 151 portions of Scripture, and realized, from sales, $16.67.

Considering the sparseness of the population, the distance we traveled and the time we were absent, we could not have expected greater present results. May the Lord of the harvest water the seed sown, and cause it to yield an abundant increase, to his glory.

In a more recent letter, Mr. Sanders reports a tour of four days in August, "to the islands," by himself and Mr. Spaulding, during which they visited schools, and held meetings for addresses and preaching several

times each day. These were well attended and of much interest. "The facilities afforded for reaching the people were unusually good," he says, "and we rejoice that, in conversation, in the schools and in meetings, so many listened to the gospel message."

Mission to Western Turkey.

CONSTANTINOPLE.

Letter from Dr. Hamlin, Sept. 23, 1862.

Visit and Ordination at Adabazar.

The following letter from Dr. Hamlin, so long a member of the mission at Constantinople,—presenting incidents of the past as well as of the present time, connected with the missionary work, suggestive, instructive, and encouraging,—will be read with interest and pleasure.

Former Visits.

I have just returned from the ordination of Baron Alexander, of Adabazar. My previous visits to that place having been connected with this, I will briefly sketch them.

1. In 1840, Mr. Dwight and myself visited Nicomedia; and in the khan, where we stopped, we met with Sdepan Ezingantsi, from Adabazar. We gave him a few Testaments and some tracts; and our conversation with him wonderfully aroused him to seek the truth. He returned to Adabazar and became the means of awakening many others; but finally, when persecution arose because of the word, he was offended.

2. In 1846, when the storm of persecution had burst upon all the little Protestant bodies in the Empire, Mr. Everett and myself visited Adabazar. The brethren who would not confess to the priest were expelled from their own houses, shops and business, and could not appear in the streets in the day time. A certain Hussein Agha gave them shelter in his khan, and allowed no one to molest them there. The enemy tried to hire the room he had given them to occupy, and offered him a high price, but in vain. We found them there, under this Mussulman protection; we assured them of the Christian sympathy and support of all who love Christ and his church throughout the world, and that sooner or later, if they stood faithful, nothing terrified by the rage of their adversaries, relief would come. In that Turkish khan we celebrated the Lord's supper. When we departed, Hussein Agha mounted his horse, and with some of his Turkish friends guarded us safely and quietly through a very formidable looking crowd, and refused to receive anything for this noble deed of kindness.

3. In 1849, Mr. Goodell and myself went to Adabazar, in order to ordain over the little church, then enjoying comparative safety and peace, the Rev. Hohannes Der Sahakyan. I saw at the house where we stopped, a fine little boy, Alexander, whom I selected for our seminary, and obtained with no little difficulty. His father was not living, and his mother, not then a Protestant, was hardly persuaded to give him up; although she was greatly pleased with the idea of her little boy becoming a learned man.

4. For thirteen years I had not visited the place, but now, in 1862, I have just been to help ordain as pastor of the church the little boy above named — no longer a boy, but, as we believe, a man *of full stature*, in all respects, intellectually and spiritually, as well as physically. Arriving late in the evening, in company with Messrs. Parsons and Greene, and the delegate from Broosa, we found a large company assembled at the house of the pastor elect, and received a most cordial greeting. Hymns were sung, the Scriptures read, and prayer offered; and all separated with joy to their homes. On Thursday, we had the public examination of the candidate. He bore an excellent and noble testimony to the grace of God and the truth of God. Although highly esteemed by all who know him, his examination probably added to that esteem in every mind.

Unexpected Incident.

In the afternoon were to be the ordination services; but an event occurred which forcibly reminded us of by-gone days, and which delayed the ordination till Friday morning. A Protestant brother came in from a village four hours distant, with the intelligence that a member of his family had died, and burial was not only forbidden in the Armenian cemetery, but also in his own ground, — the design being to subject the few Protestants of the village to the disgrace of carrying their dead to the wilds and burying them like beasts. A deputation was immediately sent to the Moodir to remonstrate, and obtain an order for the burial; and one of the native pastors went to perform the funeral rites. The deputation returned at a late hour, having been successful in its object, and having thus disappointed the malice of the enemy.

The Ordination.

On Friday morning, early, the ordination took place. The change in time greatly diminished the expected audience, but about one hundred adults, and a beautiful flock of children and youths, were present. The services, though long, were listened to with profound attention and interest. After the benediction was pronounced, an informal service, of no less interest, took place. Pastor Hohannes recalled the circumstances of his ordination, thirteen years before; the selection at that time of the youth now their pastor; and the gratification of having the ordination sermon preached by his teacher. To this I replied, and also delivered father Goodell's message to the church. The head man of the community then stepped forward, took me by the hand, and made a very cordial reply, both to father Goodell's message and my own; after which followed a general shaking of hands. Joy, gratitude, and brotherly love, seemed to fill all hearts, and to descend upon us like the dew of Hermon, and the precious ointment upon the head.

The Former Times.

Thirteen years before, when Mr. Goodell and I made our visit, the Governor was an enemy to the Protestants, and treated us and the brethren who accompanied us with great indignity. He died a miserable drunkard, by the hand of an assassin. "The memory of the wicked shall rot." Hussein Agha is still living, hale and cheerful, though in poverty. He received me like an old friend, and in the name of our Master I made him a present from the Rev. Dr. Sprague, of Albany, and also from myself. He was surprised and delighted that our gratitude should last so long, and that one of our brethren, thousands of miles distant, should know of and remember him. May his heart yet be opened to receive the richer treasures of Christ's kingdom.

Two other persons, remarkable in those days of persecution, deserve a mention to the glory of God's providential care of his little flock. When all intercourse between the Protestants of Nicomedia and Adabazar was interdicted, and neither messenger nor letter was allowed to pass, the attempt was often made to dishearten and subdue them in one place, by reporting the entire defection of all in the other. At first this blockade was evaded by the aid of a friendly Jew, who would write down their messages in the Hebrew character, and read them to those for whom they were intended. But a much more efficient agent soon offered himself in the person of "Crazy Krikore." This man was so utterly insane as to live often like the beasts of the field. He had a capability of endurance unknown to ordinary health, and a sagacity, in certain things, like that of brute instinct. He carried their letters back and forth with extraordinary dispatch and secrecy, exhibiting more than the endurance of a horse in these expeditions, and outstripping horseback travelers. He was never

seen on the road — (going through by-paths and over mountains) — was never suspected by the vigilant and crafty enemy; never wanted any reward but food and drink; placed no value upon money, but had an instinctive zeal in conveying his message from point to point with no delay. The persecutors perceived that in some mysterious way there was constant intercommunication, but never detected the agent.

The Pastor's Work—His Support.

The church now rests from all these experiences, and enjoys perfect peace and quiet, with none to molest or make afraid, and is growing in grace and strength. The young pastor is also the teacher of the school, aided by his younger brother, whose services are gratuitous. He is also a fine youth, and should be thoroughly educated. The school is a model one, and the young pastor is projecting his mind and heart into it with gratifying success. I hardly know in which sphere he is the most useful—the school, or the church. They cannot be separated, however. His work as teacher and preacher is a unit, and if his strength holds out, he will be a great blessing to all that people, old and young.

His people have assumed his entire support, and he has nobly consented to come down to their poverty, and perhaps some distance below it. He receives a sum equal to five dollars and sixty cents, of our currency, per month. This can do little more than furnish his food in a very moderate way; yet he is one of the most cultivated *graduates of Bebek*, and one of the ablest men in our field. I rejoice to say, that on Friday evening the people were to have a meeting to see about raising his salary, and also commencing regular efforts for the evangelization of the villages. I trust the Lord has great blessings in store for them, and that their "deep poverty will abound unto the riches of their liberality."

Considering the condition of the country, the churches are making decided progress towards self-support. They need sympathy, encouragement and exhortation, and the least amount of interference possible. The Adabazar church has now assumed the entire support of its own institutions, and begins to act as a missionary power for the waste places around it. The missionary's eye meets no sight more cheering than this. If the church shall hold on in this course, and the pastor shall be able to bear hardness as a good soldier of Christ, as he has begun, the patrons of the Board ought to feel, that in this result they receive, for all their aid, a rich reward — good measure, pressed down, shaken together, and running over.

PROCEEDINGS OF OTHER SOCIETIES.

London Missionary Society.

Mission to Madagascar.

The renewed mission to Madagascar is commenced under most auspicious circumstances. Mr. Ellis arrived at Antananarivo, the capital, about the middle of June, and was received with great cordiality and joy by the King and other officers of Government, as well as by the pastors and members of the native churches. The missionary company, following Mr. Ellis, arrived at Mauritius, July 15, and sailed from there for Madagascar, August 5. They probably reached Tamatave within two or three days, and would proceed at once to the capital. *The Missionary Magazine and Chronicle*, for October, contains a letter from Mr. Ellis, dated Antananarivo, July 2, in which he says:

"I left Tamatave for the capital on the 31st of May, our journey occupying fifteen days. Thirty miles from the capital, a large number of Christians from Antananarivo met me near one of the villages of Imerina. As we approached, they commenced singing a hymn of praise to God, in which the Christians who were with me joined, till we met and halted. The two pastors who were with them said they were sent by their brethren and the churches,

to bid me welcome, assure me of the general joy among them which my arrival would produce, and bear me company to the capital. We traveled together till we reached Ambatomanga, twenty miles from Antananarivo.

"Here we rested for the Sunday, where we had large congregations both morning and evening. Shortly before the evening service, seven officers, one of high rank, from the palace, arrived. They said they were sent by the King to meet me, but would not enter upon any arrangements on that day, as it was the Lord's day. In about a quarter of an hour after this they came to our worship, in which they joined with earnest cheerfulness. I had spent Sunday at the same village on my way up in 1856. *Then*, a few Christians came by stealth, and we met for prayer at night. *Now*, the chief room in the largest house in the place was opened in broad day, and was thronged with simple and devout worshipers, while numbers crowded round on the outside.

"The next morning, the officers delivered a letter from the King, and another from the principal Secretary of State, bidding me welcome, and informing me of the King's wish, that I should enter Antananarivo that day. Soon after nine o'clock we set out, quite a large company, for each officer had his palanquin-bearers and attendants, and we were not less than 200 persons. About two we reached the suburbs, and I was greeted by multitudes gathered in their court-yards, and on the walls, as I passed along, till I reached a very comfortable house, which the King had appointed for my residence, not far from the palace. The King and Queen, and the nobles of the court, received me with great friendliness and pleasure at the palace the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavors the Society were making to aid in extending the blessings of Christianity and education, as the best means of promoting the permanent welfare of the people. Mentioning the number and specific objects of the several missionaries on their way to Madagascar with the supply of books, school materials, and printing apparatus, which they would bring, both King and Queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-Chief, the first Officer of the Palace, and other high authorities, some of them apparently most earnest Christians, were equally cordial in their welcomes, and in their conferences with me at their own residences, in which I have been their guest.

"For more than a week my house was continually thronged with Christian friends from different parts of the capital, or from Christian families from the numerous villages in the suburbs, all expressing their joy at my arrival, as an earnest of their again enjoying the advantage of the teaching and assistance of English missionaries, as well as the extension of schools, and the acquisition of the Bible, for which their desire is most urgent.

"The chief disappointment they feel arises from my having no copies of the Scriptures. They had learned by my letters from Mauritius that I was coming alone, and that the missionaries were to follow; but they expected, and most urgently do they need, the Holy Scriptures. In some entire congregations there is not a copy; and they only hear them read when a minister or friend from the capital comes to them; and yet their faith is simple, *scriptural*, and firm; no deviation in their teaching or belief from the great essential truths of the gospel; no visionary or erratic opinions on the subject of religion, which seems to be with them a simple, sincere, earnest, personal concern.

"I have been two Sabbaths in the capital, and have attended two of their places of worship — rustic, temporary buildings — houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At *Analakely* more than 1,500 were present, and scarcely fewer at *Amparimbe*. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the same audience, but with successive congregations. * * * No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship. Some of the pastors are with me every day; but we have not been able to hold a general meeting yet, though they greatly desire it. * * *

"I have seen nothing yet to diminish the high opinion I had formed of the strength and purity of the religious feeling among the people.

"We must not conclude that all are genuine converts; but I believe future years will prove that many are walking in newness of life and spiritual fellowship with Christ. The Christians are indeed numerous, for they may be counted by thousands in the land. Still they are only a minority in the general population, and this probably operates favorably in stimulating them to watchfulness, earnestness, and sincerity in their profession of Christianity. Most fervently do I desire, and most earnestly would I pray, that the brethren on their way may come to them in the fullness of the blessing of the gospel of Christ. * *

"There are a number of Roman Catholic priests, and some Sisters of Charity, here, and more are very shortly expected; but scarcely any of the people attend their services. The attachment of the people to the Bible — their only light, support, and friend, during the long night of persecution which has just passed away; together with the remembrance of former times, when their eyes saw their teachers, are undoubtedly among the chief causes of the strong desire for, and confidence in, the English Protestant missionaries whom they are expecting."

Hawaiian Missionary Society.

The Marquesas Mission.

The Hawaiian Missionary Society held its anniversary at the Stone Church, Honolulu, May 26, 1862. The income of the Society during the year amounted to $2,929.38. The Report of the Secretary mentions the honorable discharge of Mr. Bicknell, at his own request, from the service of the Society. Mr. Bicknell has found, as he thinks, other work, in preaching to the natives at Fanning's Island, where he has a brother engaged in the cocoa-nut oil trade. His removal leaves none but Hawaiian laborers connected with the Marquesas mission.

The Report refers to letters received from the missionaries in March, and says: "These letters inform us that the mission families were well at that time; that church members on Fatuiva and Hivaoa remain steadfast, but that, in consequence of their wars, and a severe famine occasioned by a two-years' drought, the schools and congregations of the missionaries are not as numerously attended as formerly. Kekela writes: 'For two years whaleships have not visited us as formerly; the famine extends through this whole group — Fatuiva, Tahuata, Hivaoa, Uapou and Nuuhiva; we have very little rain; the bread-fruit trees are all drying up, and the natives steal very badly. We are anxiously looking for the *Morning Star*.' Kauwealoha writes: 'The heat of the sun is very great; it seldom rains; the streams are very low; the land is parched with drought; the bread-fruit trees and cocoa-nuts are drying up; and the natives steal all the vegetables which the missionaries have planted in their gardens; they charge enormous prices for everything which they have to sell; and they say, by-and-by we shall have to kill one another to get something to eat.'"

In October, 1861, Kauwealoha crossed the channel to Uapou, about forty miles distant, and made a tour of that island. The young king (fifteen years of age) and the chiefs of the island, expressed a readiness to have him live with and teach them, and he is to go, regarding it as "providential that he was driven away from Hanatetuua, and is to have the island of Uapou for his field of labor."

The Morning Star sailed for a visit to this mission, April 2, and reached Honolulu on its return, in the morning of the day on which the Society met, May 26. Rev. D. Baldwin, who went in the vessel as a delegate, in his report to the Society, speaks of finding the darkest cloud which hung over the work, in the immoral conduct of one of the mission families. But he says:

"I need not dwell upon the darkness. There is a bright side to this mission. The work of evangelizing Marquesans is actually begun. All have not labored in vain whom we have sent to this field. Mr. Bicknell is remembered with interest by Marquesans wherever he has labored, and many inquiries were made after him. Kekela is a leading member of the mission. He is a man of strong intellect; his ideas are clear; he is well-informed for one who has been shut away from the world for nine years. His spirit seems always unruffled; he seems to have unbounded patience with natives, and rightly to appreciate the work. He has an interesting field of labor, with a population of 611. * * The greatest obstacles to God's work, Kekela tells us, are, 1st, the famine, which presses this year; 2d, two wars carried on in this district the present year; and, 3d, the greatest of all, five places where the *hula* is carried on. If his scholars can resist the pressing invitations to the *hula*, they hold on to the school. * * *

Rev. S. Kauwealoha is a more impulsive man, more ardent and sanguine, a devoted Christian, full of energy and hope, and the most indefatigable worker in the mission. He enters upon his labors on Uapou, which has a population of 1,012, under circumstances which have attended no other missionary in the Marquesas. He was invited by the young boy of a king, Keikikeiowan, who is king of the whole island. This king has adopted Kauwealoha as his son, and has given him a small valley for his own, two miles east of Hakakehau. * * * I shall be greatly disappointed if our missionary and the Bible do not make their influence felt over Uapou.

Rev. J. W. Kaiwi, the missionary of Omoa valley, may not have all the ability of Kekela and Kauwealoha; but he has had the same advantages of education, they having all graduated in the same class at Lahainaluna. He seems to be intent upon his work, bears a good name among the people, and is doubtless doing something every year for the final triumph of truth there.

"I regret that there are three stations in the islands, which our time there did not allow me to visit, viz: Hanaiapa and Hanahi on the north side of Hivaoa, and Atuona on the south side. Hapuku and his wife are an amiable and unassuming young couple, from Kula, Maui, who have been one year in the field. He is located in the rich and fertile valley of Atuona, on the south side of Hivaoa, which valley has a population of 800; and it has a large valley thinly peopled closely adjoining it.

"I can make no comment on the conduct of missionary labor at these stations. You will see by their reports that the reason why the people will not attend schools and meetings is, that they do not get paid in presents. The Papists in these islands always encourage their attendance by gifts. * * *

"The Marquesans are evidently a superior race of Polynesians, as to intellectual order. They are a proud, self-conceited, sturdy-minded tribe; governed by strong passions that have never been trained to submit to any laws. They have no idea that there is any other race on earth superior to themselves. They hold their superstitious notions with an iron grasp, but they will give way to skillful exhibitions of God's truth. If we could send them a good, energetic, Anglo-Saxon missionary, to act as an evangelist, a teacher, adviser, &c., for all the stations and places where there are no stations, it would give tone and life and system to all their operations. I think it would even double the worth of the best missionary we have on the ground."

Inasmuch as it must be very difficult to secure for so small a population (only about 8,000, and wasting away) a translation of the Scriptures in their own language, Mr. Baldwin thinks it will be practicable and best to instruct them, and give them the Word of God, in the Hawaiian language. He writes:

How great then is the resemblance of the two languages? I answer, you may take any Marquesan book, and you will find four-fifths of the words are pure Hawaiian. Of the remaining one-fifth, more than one-half are Hawaiian, and less than one-half are exclusively Marquesan. The third chapter of John, as translated by Mr. Bicknell, has 1,083 words; 873 are pure Hawaiian; 120 are Hawaiian changed; and 90 belong only to the Marquesan. The whole structure and frame-work of the two languages are the same. They have all our prepositions, and no other, and always with the same meaning. The same is true of our auxiliary verbs. The half dozen conjunctions vary in form a little. I have before noticed how easily Marquesans, who come to these islands, slide into the Hawaiian language; I now understand the reason.

MISCELLANIES.

Leper Asylums at Fuh-chau, China.

Mr. Peet has recently visited two leper compounds, or asylums, one outside the east gate, and the other a mile and a half from the west gate of the city. Of the first he says: "The leper compound is a walled inclosure, with some twenty or thirty different apartments, built on the inside of the wall and leaving an open space in the centre, where there is a theatre, with idols in the rear. On entering the compound, quite a crowd gathered around us, of men, women and children, some more and some less diseased, numbering in all, perhaps, 60 or 70; and there were probably as many more in their apartments, who did not come out." After visiting the second he writes: "Both establishments receive aid, more or less, from Government, and are under the direction of the mandarins. The lepers are, also, rather a privileged class of beggars, so much so that they are not turned off without receiving something when they visit the shops, at certain seasons of the year, either in person or by proxy. They are, therefore, tolerably well provided for, so far as food, clothing and habitations are concerned; but in other respects they are truly objects of our deepest commiseration."

Hindoo Devotees.

Rev. D. C. Scudder, of the Madura mission, wrote in May last: "On a Friday night, while traveling in my cart, I was aroused about midnight by the sound of song and music, and upon looking out, saw a great crowd of people, and in the middle a young girl, decked out in tinsel ornaments, dancing before the door of an idol temple to the music of native instruments. Upon returning to the same village a few nights afterwards, similar

sounds awoke me, and here was a scene of which I had often read at home, and had often spoken to the children, but had never before witnessed. It was a dim moonlight night. Close by the road, an idol car loomed up against the sky, and I could just see the form of men high up upon the car, decorating it with little flags. Scattered about here and there, were knots of men and boys, and going up to one I found that they were watching a man who was rolling over and over along the road. There were four or five such, naked and white with dust. They appeared quite exhausted, and each one was attended by one or two men who fanned him assiduously, while the crowd leaped about him and cheered him on. They were all to roll in that way quite around the town, probably in performance of some vow previously made. I got into my cart again, really sick at heart. Nothing since my arrival has so affected me as the sight of those poor wretches. Descriptions in books, or pictures of such scenes, are revolting enough, but one needs to be startled out of sleep at midnight and look the actual thing in the face, to gain a true conception of the horrors of heathenism."

The Gospel in China.

Mr. Blodget writes: "In traveling and preaching in China, I have observed as great a difference between different towns and cities in regard to their reception of the messenger and the message, as between different individuals of the same place. During a recent journey to Shansi, we found ourselves, one Saturday night, at a town among the mountains, called Haoug Ken. We had hoped to reach a city beyond, but being exceedingly weary, were content to rest here. On the next day, we walked out upon a neighboring hill. A crowd followed us at some distance. We entered a temple upon the top. It was soon filled with Chinese, and we began conversation in an easy, quiet way, as became our wearied bodies. Every word seemed to be easily comprehended. Minds seemed to be awake. We went on, step by step, unfolding the doctrine of the cross and of the judgment, and in the end exhorting our hearers to flee from the wrath to come, and embrace the Savior. All were interested; but two persons, one a middle aged and the other a young man, were more impressed than the others. They comprehended the outline of Christian truth. We urged them at once to become Christians. They spoke and looked as if to say: 'But how? But when? But where? You are here to-day and away to-morrow. Who will show us the way? Who will lead us on?' The best answer we could make was, to urge them to come to Tientsin, learn the way, and return to teach others. 'How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?' When shall the terraced hills of Shansi, and the deep valleys, see the beautiful feet of the messengers, hear the gospel of peace, and the glad tidings of good things?"

Training Mission Churches to Self-Support.

The readers of the Herald have noticed many indications of late, of increasing effort, with encouraging success, on the part of missionaries, to incite the native Christian communities to effort for the support of their own institutions. In most cases, these communities are in deep poverty, but the universal law of Christian prosperity and growth requires effort for the support of religious institutions at home, and for the good of others. Some paragraphs in the general letter from the Zulu mission, published in November, are of great interest as showing what those recently so debased in South Africa are beginning to do, and the following extracts from a recent letter from Mr. Webb, of the Madura mission, shows that the missionaries there also are in perfect agreement with those in other fields, and with the Committee at home, in their views on this subject. Let us by all means have, as soon and as far as possible, self-supporting churches. Mr. Webb writes:

"It seems scarcely necessary to assure you that we regard the training of our native churches to self-reliance and self-support as eminently important, and even essential to the prosperity and ultimate

success of our mission. We have, for several years past, kept this subject in view, both as individuals and as a mission; and we think our churches have made some practical advances in this direction. Your letter, inviting us to renewed effort, and suggesting the means by which the object contemplated may be best secured, is seasonable and valuable. It has given a fresh impulse to our movements, has been the occasion of discussions and deliberations which will, we believe, yield good fruit, and has led to the adoption and immediate initiation of plans which might otherwise have been delayed. It is as encouraging to us to find that you sympathize with us, as it will be to you to know you have our sympathy and hearty co-operation in this important matter.

"You have been informed of the existence among our Christians, for a number of years, of a society termed the 'Native Evangelical Society.' It was organized, and has been directed and supported, principally by the native agents of the mission, at all our stations. Its funds are now appropriated to the assistance of the churches in the support of their pastors. By the estimates for the ensuing year, you will observe that the Board will thus be relieved to an amount exceeding 550 rupees. Excepting only the salary of Mr. Henry Zilva, the pay of all the pastors in the mission will thus be provided for.

"At all the stations, contributions are made every Lord's day, both in the station centre and in the villages, which are appropriated by our people for various purposes connected with the worship of God, and the administration of the ordinances of religion among themselves. Special contributions and donations are also made, in many places, towards the repairing or rebuilding of their meeting houses and school rooms. All these objects were formerly provided for by the mission, from the funds of the Board. At present, they amount to a sum exceeding 500 rupees per annum."

A Blind Woman's Gift.

A very neat bed-quilt, which certainly would do no discredit to one who could see, has been sent to the Treasurer, as a donation to the American Board, with the following note from the pastor of the church:

"This bed-quilt was planned and made for the American Board of Commissioners for Foreign Missions, by Miss Esther A. Ingalls, aged 54 years, and since 1827 a member of the Beneficent Congregational Church, Providence, R. I.

"She has been nearly blind from birth; never having been able to distinguish features, (though in childhood she could discern the difference between night and day,) and for many years totally blind. In addition to her blindness, she has long been a sufferer from consumption, and several times, apparently, at the point of death. For more than four years she has been almost constantly confined to her bed; but in all her sufferings, she has been an example of cheerful patience and childlike trust in Christ.

"Though deeply interested in all that concerns the Redeemer's kingdom, the Foreign and Home Missionary Societies are particularly dear to her, and constantly remembered in her prayers. And not in her prayers *only*. By contributions, with her little means, 'She hath done what she could.'

"As a testimony of her love to the missionary cause, she sends to the American Board this quilt, designed by herself—the colors being described to her by the Christian sister who attends her—and wrought by her own hand. May the Savior accept the offering, and bless it to giver and receiver."

Deaths.

William H. Rice. — A letter from Mr. Dole, of the Sandwich Islands mission, announces the death, on the 27th of May last, of Mr. Rice, formerly, for about thirteen years, connected with that mission as a teacher. Mr. Rice was born at Oswego, N. Y., Oct. 12, 1813. He was married to Miss Mary S. Hyde, of Wales, N. Y., Sept. 28, 1840, and sailed from Boston on the 14th of November following, with several other missionary laborers, for the Sandwich Islands, but destined himself, as was also Rev. J. D. Paris, of the company, to the mission among the Oregon Indians. They reached Honolulu, May 21, 1861, and circumstances led to their remaining at the

Islands. Mr. Rice seems to have been licensed to preach after he reached the Islands, but never ordained. Mr. Dole writes: "Mr. Rice's first missionary labors were at Hana, on the Island of Maui. In 1844, he removed to Punahou, where he remained about ten years, assisting in the instruction of the school there, managing its financial concerns, and breaking the bread of life to the natives. Having received an invitation to become superintendent of the Lihue plantation, and feeling that duty called him, he removed to Kauai, where he finished his course.

"Mr. Rice rapidly acquired the Hawaiian language, which he spoke with a degree of correctness seldom equaled by foreigners. The natives soon learned to appreciate his worth, and in all their troubles and sorrows they were accustomed to go to him as to a father. Hence their love to him was great, and great is their sorrow on account of his death. Though one of the most unassuming of men, he possessed much self-reliance,—the result of his self-knowledge. On practical matters, I have not known his superior in respect to soundness of judgment. In getting along peaceably with all classes of people with whom he had to do—gaining their respect and confidence—his tact was marvelous. An Israelite indeed, without guile, he so lived as not to offend in word. His was the wisdom that is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

"During his long, wasting sickness, no gloom or despondency oppressed him. Once he said, 'As I sit here, I can hardly help exclaiming, *Goodness and mercy have followed me all my days.*' He felt that his life had been a happy one, and in the review he said, 'I have had so little trouble that I hardly know how to sympathize with those in sorrow.' His prayers were full of praises. Often did he request the hymn to be sung, commencing:

> 'Come we who love the Lord,
> And let our joys be known,'—

and he would say, 'Sing the ten verses.' '*Resting on Christ as a rock,*' was often on his lips as expressive of his feelings. To the remark that death seems dreadful, he replied, 'Only to those who have no God.' When his wife said to him, in one of his paroxysms of pain, 'How you do suffer!' 'My Savior suffered more,' was the response; thus revealing his patience and faith in the extremity of his anguish. This was the last expression of his trust. For a few hours he seemed easier and was supposed to sleep, when suddenly his eyes were seen to be fixed upward, an exultant smile overspread his wasted countenance, there were a few short breathings, and the precious clay was all that remained. The Savior, according to his promise, had come, and taken him to his own glorious abode. Mr. Rice preached once on the Sabbath, as long as his health permitted, and but few preachers seemed to interest the natives in a higher degree."

At Dindigul, Madura mission, Southern India, July 16, of croup, Sarah Janes Webb, daughter of Rev. Edward Webb, aged 6 years, 3 months.

Embarkations.

Rev. Henry C. Haskell and Mrs. Margaret B. Haskell, of Huntington, Mass., sailed from New York, in steamer Etna, Oct. 4, on their way to the Western Turkey mission. Mr. Haskell is a graduate of Williams College and of Andover Theological Seminary.

Rev. Daniel Lindley and wife, of the Zulu mission, with six children, sailed from Boston, Oct. 28, in the ship Lizzie, Capt. Nickerson, for Algoa Bay, returning to their field.

Rev. Sendol B. Munger, of the Mahratta mission, and Mrs. Sarah S. Munger, of Boston; Rev. Henry W. Ballantine, of Bloomington, Indiana, and Mrs. Lizzie L. Ballantine, of Suffield, Conn.; Rev. Henry J. Bruce, of Springfield, Mass., and Mrs. Hepzibeth P. Bruce, of Sudbury, Mass., embarked at Boston, October 29, in the ship Whampoa, Capt. Pritchard, for Bombay. The new laborers all go to join the mission with which Mr. Munger has long been connected. Miss Chloe Abbott, daughter of Rev. Amos Abbott, of that mission, also sailed with the company. Mr. Ballantine is a graduate of Indiana University, and of Union Theological Seminary. Mr. Bruce

graduated at Amherst College, and received his theological education at Bangor and Andover Seminaries.

DONATIONS.

RECEIVED IN OCTOBER.

MAINE.

Franklin co. Aux. So. Rev. I. Rogers, Tr.
Farmington, Cong. ch. m. c. 6; a lady, 5; 11 00
Lincoln co. Aux. So.
Bath, Charles Clapp, Jr., to cons. Rev. AUGUSTUS F. BEARD an H. M. 50 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, C. 7 00
Brewer, Cong. ch. and so. 25 51
Holden, Dea. F. 3 00
Lincoln, Cong. ch. and so. 113 00
Monson, A friend, 10 00—158 51
York Conf. of Chs. Rev. G. W. Cressey, Tr.
Wells, 2d cong. ch. and so. 2 00
221 51
Bucksport, Cong. ch. and so. 40 00
Machias, "Machias," 5; a lady, 5; a friend, 15; 25 00
Robbinston, Cong. ch. and so. m. c. 40 00—105 00
326 51

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Hanover, Ch. and so. of Dartmouth College, 35 00
Lebanon, Cong. ch. and so. 50 00
Campton, M. L. Pulsifer, 10 00—95 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Milford, Cong. ch. and so. 46 77
Nashua, 1st do. 156 59
New Boston, Pres. ch. 30 00
New Ipswich, Cong. ch. and so. 24 00
Pelham, A friend, 10 00—267 36
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South Cong. ch. and so. to cons. JONA. WEEKS an H. M. 100 00
Pittsfield, John P. Root, 10 00—110 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 1st and 2d chs. m. c. 15 38
Stratham, Cong. ch. and so. m. c. 4 97—20 35
492 71
Legacies.—Claremont, Amos Tenney, by A. Blodgett, Adm'r, 24 41
517 12

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Lyndon, 1st cong. ch. and so. 15; S. B. Mattocks, 5; 20 00
St. Johnsbury, 2d cong. ch. and so. m. c. 58 43—78 43
Chittenden co. Aux. So. E. A. Fuller, Tr.
Underhill, Two friends, 10 00
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Avails of silver watch, 6 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Newbury, Cong. ch. and so. 45 00
Brookfield, 1st do. 16 00—61 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. m. c. 7,26; Rev. P. H. White, 5; 12 26
West Charlestown, Cong. ch. and so. 9; Mrs. B. 1; 10 00—22 26
Rutland co. Aux. So. J. Barrett, Tr.
Pawlet, Cong. ch. and so. 31 64
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Mrs. E. H. Evans, 10 00
Waterbury, J. G. Stimpson, 25; m. c. 7,£5; 32 55—42 55
Windsor co. Aux. So. J. Steele, Tr.
Bethel, Rev. THOMAS HENRY JOHNSON, wh. with prev. dona. cons. him an H. M. 20 00
Norwich, Cong. ch. and so. 20 00
Springfield, do. m. c. 25 00
West Hartford, do. 20 00—85 00
336 88
Morrisville, Cong. ch. and so. 27 00
Pownal, Cong. ch. and so. 15 00
South Hero, Cong. ch. and so. 3 00
Vermont, A friend wh. with prev. dona. cons. Mrs. JOHN HAMMOND, Miss LYDIA IVES, Miss PARMA FITCH, of Middlebury, and Rev. ALONZO TAYLOR DEMING, of Bridgewater, Vt. H. M. 350 00—395 00
731 88
Legacies.—Underhill, Alpheus Eaton, by Elliot Frink, Ex'r, (prev. rec. 934;) 65 00
796 88

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Pittsfield, South cong. ch. and so. 76,39; H. G. Davis, for Rev. D. Lindley's station, 10; James L. Ensign, 50; 136 39
Williamstown, Williams Coll. m. c. 5 86—142 25
Boston, Of wh. fr. a friend, 10; John Tappan, for the debt, 1,100; J. C. Tyler, for Rev. D. Lindley's station, 20; an aged lady, 10; 1,162 29
Brookfield Asso. W. Hyde, Tr.
Brookfield, Cong. ch. and so. 90 50
Brimfield, do. (of wh. from S. A. Hitchcock to cons. Mrs. SOPHIA P. MORSE an H. M. 100; Alured Homer, to cons. Mrs. R. B. HOMER an H. M. 100;) 307 46
Charlton, Cong. ch. and so. 65 07
Dudley, do. 101 49
Hardwick, do. 126 81
Holland, do. 14 57
New Braintree, do. 108 47
Oakham, do. to cons. ALBERT W. LINCOLN H. M. 156 35
Southbridge, Cong. ch. and so. 180 40
Spencer, do. to cons. SARAH EATON and ALBERT LIVERMORE H. M. 244 50
Ware, East do. (of wh. fr. George H. Gilbert to cons. Mrs. GEORGE H. GILBERT an H. M. 100;) to cons. ELISHA D. HOWLAND, JOHN P. MARSH, WILLIAM P. STRICKLAND, EBENEZER C. RICHARDSON, and DAVID W. MINER H. M. 863,15; 1st cong. ch. and so. 115,96; 979 11
Warren, Cong. ch. and so. 90 37
West Brookfield, do. 62 56—2,527 66
Essex co.
Andover, Chapel ch. and so. 10 00
Salem, A friend, 5 00
Wenham, Cong. ch. and so. 39 83—54 83
Essex co. North Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury mills, Cong. ch. and so. 30 00
East Haverhill, Cong. ch. and so. 4 00
Groveland, do. m. c. 6 00
Ipswich, E. D. 50
West Newbury, 2d parish, 25 00—65 50
Hampden co. Aux. So. J. C. Bridgman, Tr.
Blandford, Mrs. M. Shepard, 1 15
Chicopee, 1st cong. ch. 50; m. c. 46; 96 00
Holyoke, 1st cong. ch. m. c. 7 15
Huntington, 2d do. 6; m. c. 17,95; 23 95
Palmer, Individuals at County conf. for Rev. D. Lindley's station, by Rev. J. Vaill, 8 00
Springfield, 1st cong. ch. F. A. Brewer to cons. MARY ADAMS BREWER and Mrs. EUNICE BREWER SMITH H. M. 200; m. c. 39,01; at annual meeting, lost mite, 1; widow's mite, 1; Geo. Merriam, for Rev. D. Lindley's station, 25; friends, do. 6; 272 01
W. Springfield, 1st cong. ch. and so. 162 88
Westfield, A friend, 25 00—596 14

Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L. H. 1 00
Belchertown, Benev. asso. 75 00
Granby, A friend, 75
Northampton, do. 5 00
South Amherst, Cong. ch. m. c. 15 00
Southampton, Cong. ch. and so. 15; S. Lyman, 5; 20 00—116 75
Middlesex co.
Ashby, Cong. ch. 21 00
Bedford, Trin. cong. ch. and so. 5 40
Cambridge, F. W. Reeves, 5 00
Cambridgeport, Miss Elizabeth Harlow, 16 00
Carlisle, Cong. ch. 11 42
Charlestown, 1st parish, 76,02; m. c. 15,47; 91 49
Dunstable, W. Dunn, 3 00
East Cambridge, Evan. cong. ch. m. c. 14 70
Groton, Union Ortho. ch. and so. m. c. 43 00
Harvard, Evan. ch. and so. 60.08; Sophia Packherst, for ed. in Persia, 15; 75 08
Lowell, 1st cong. ch. and so. 100 00
Lunenburg, Evan. cong. ch. and so. 25 21
Natick, 1st cong. ch. and so. 57 23
Reading, R. Parker, 10 00
Townsend, Ortho. cong. ch. and so. wh. with prev. dona. cons. Mrs. MARY A. BERTRAM and Miss MARTHA E. HAYNES H. M. 10 50
Woburn, Cong. ch. and so. 171 70—660 73
Norfolk co.
Jamaica Plain, Mather ch. and so. m. c. 45 00
Quincy, Rev. E. P. Thwing, 5; C. Mitchell, 5; 10 00
Roxbury, Eliot ch. and so. m. c. 12,30; Vine st. ch. and so. m. c. 40.89; 53 19
Stoughton, Sanford Gay, 550 00
Walpole, Ortho. cong. ch. and so. 17 55
West Medway, 2d cong. ch. 1 50
West Roxbury, South evan. cong. ch. and so. 171; m. c. 23,66; 194 66—871 90
Palestine Miss. So. E. Alden, Tr.
South Weymouth, Union ch. and so. 60 00
Plymouth co.
South Plymouth, Cong. ch. and so. 30 00
Taunton and vic.
New Bedford, Pacific ch. and so. m. c. 50 00
Worcester co. North, C. Sanderson, Tr.
Winchendon, Two friends, 20 00
Worcester co. South, W. C. Capron, Tr.
Upton, Cong. ch. 7 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Auburn, Cong. ch. and so. 85 50
Berlin, Cong. ch. and so. m. c. 15 34
Leicester, do. gent. 161,20; ladies, 101; m. c. 29,05; 291 25
Northboro', Cong. ch. m. c. 27 00
Paxton, do. Gent. and m. c. 13,86; la. 27,14; 41 00
Shrewsbury, Cong. ch. ladies, 33 00
Sterling, Cong. ch. 22 48
West Boylston, do. gent. 30,25; la. 34,11; m. c. 16,49; 80 85
Received on account, 1,600 00-2,196 42
8,561 47

A friend, 10 00
Chelsea, Winnisimmet ch. and so. m. c. 22,67; Broadway ch. and so. m. c. 65,56; M. J. C. 3; 91 23—101 23
8,662 70

Legacies.—Blandford, A. C. Boies, by W. E. Hinsdale, Ex'r, 210 00
Charlestown, Henry Gardner, by Benjamin Cutler, Adm'r, 800 00
Shrewsbury, Windsor Goulding, by Lucius L. Allen, Adm'r, 18 62-1,028 62
9,691 22

RHODE ISLAND.

Bristol, A friend, 1 00
Little Compton, United cong. ch. 22 00
Providence, Central cong. ch. m. c. 63 53—86 53

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, Cong. ch. 126 50
Fairfield co. West, Aux. So. C. Marvin, Tr.
Fairfield, Cong. ch. to cons. SAMUEL A. NICHOLS an H. M. 122 10
Green's Farms, Cong. ch. 145 88
Greenwich, 1st do. 10 00
New Canaan, Cong. ch. 77,10; m. c. 12; 89 10
Wilton, Mrs. J. G. Rowland, 10 00—377 08
Hartford co. Aux. So. A. G. Hammond, Agent.
Canton Centre, Gent. 31,25; la. 24,08; 55 33
Hartford, Seth Terry, for the debt, to cons. SAMUEL T. CLARKE, of Buffalo, N. Y., an H. M. 250; Centre ch. 9,08; a friend, 2; 261 08
Kensington, Cong. ch. and so. 46 00
New Hartford, Centre, So. cong. ch. 7 00
Suffield, 1st cong. ch. ladies, 26 00—395 41
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, Mrs. Emily T. B. Stedman and family, to cons. JOHN ALDEN TAYLOR an H. M. 100 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlem, Cong. ch. 68 00
Ellsworth, do. 21 47
Goshen, Cong. ch. and so. 77,50; m. c. 41,17; 118 67
Harwinton, Cong. church and so. 27,36; m. c. 7,15; 34 51
Litchfield, Cong. ch. and so. 311,88; m. c. 19,70; 331 58
Milton, Cong. ch. and so. 22 50
Morris, do. 100 50
New Hartford, South, rec'd for pamphlets sold, 3 00
New Preston, Cong. ch. and so. 62; m. c. 11,32; 73 32
Northfield, Cong. ch. and so. 19 00
South Cornwall, do. 49,50; less uncurrent note, 2; 47 50
Terryville, do. 36; m. c. 4; 40 00
Torringford, Cong. ch. and so. 17 00
Washington, do. 118 99
West Winsted, Elliot Beardsley, for Rev. D. Lindley's station, 100 00
Winchester Centre, Cong. ch. 13,97; m. c. 73c.; 14 70
Wolcottville, Cong. ch. 14 00
Anniversary coll. 16 05-1,160 79
Middlesex Asso. J. Marvin, Tr.
Hamburg, Rev. E. F. Burr's so. 67 79
Old Lyme, Miss Mary Sill, to cons. Mrs. HORACE L. SILL an H. M. 100 00—167 79
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, Davenport ch. m. c. 5,41; North ch. m. c. 6,86; Yale college, m. c. 5,25; united m. c. 9,45; a friend in Dr. Cleaveland's ch. 100; prem. on gold, 27,50; 154 47
New Haven co. West Conso. W. Atwater, Tr.
Naugatuck, Cong. ch. 6,25; m. c. 11,88; a friend, 5; 23 13
Oxford, Rev. J. H. Strong, 10 00
Waterbury, 1st cong. ch. m. c. 12 38
Whitneyville, Cong. ch. and so. 79 00—124 51
New Haven co. East, F. T. Jarman, Agent.
Fairhaven, Centre ch. and so. 26 38
North Guilford, Cong. ch. and so. 12 38—38 76
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
New London, 1st Eccl. so. 836,41; 2d cong. ch. and so. 159,69; cash, 3; 999 10
Tolland co. Aux. So. E. B. Preston, Tr.
Vernon, Mrs. N. O. Kellogg, to cons. THEODORE L. WALKER, of Oakland, Cal., an H. M. 100 00
3,744 41

A friend, 1 00
Connecticut, Cash, 100 00—101 00
3,845 41

Legacies.–Farmington, Sidney Wadsworth, by Ira Hadsell, Trustee, 1,600 00
New Haven, Rev. Jason Atwater, to cons. Mrs. JASON ATWATER an H. M., by James Reynolds, Adm'r, 302 56–1,902 56

5,747 97

NEW YORK.

Geneva and vic. Aux. So. W. H. Smith, Agent.
Batavia, H. L. Tracy, 4 00
Watkins, Pres. ch. 10 00

14 00
Ded. ex. 8—13 92

Monroe co. and vic. E. Ely, Agent.
Rochester, Plymouth cong. ch. and so. 28,27; 1st pres. ch. s. s. for Rev. D. Lindley's station, 50; 78 27

New York City and Brooklyn, A. Merwin, Tr.
(Of wh. from an ex-pastor and wife, 100; a lady, A. H. W. 250; Union Theological sem. 11,07; 3d pres. ch. Brooklyn, 237.58; Dr. Budington's ch. for Rev. D. Lindley's station, 67,50; friends, do. 6; W. E. Dodge, do. 100; Mrs. Boardman, do. 100; Rev. D. L. Dodge, 25; women's union miss. so. for Bible reading in South Africa, under Mrs. Daniel Lindley, by Mrs. E. W. Wyckoff, Tr. 50; Rev. A. D. Smith, 25; Mrs. C. B. L. for Bible distribution, 1; an ex-chaplain, a thank-offering, 25; W. H. Thompson, M. D., for Rev. D. Lindley's station, 10; Manhattanville pres. ch. 31,27; a friend, 25,64; a friend, through J. T. R, 500;) 1,712 21

Oneida co. Aux. So. J. E. Warner, Tr.
Utica, M. B. 5 00

Otsego co. Aux. So. D. H. Little, Tr.
Springfield, Mrs. Polly Dean, to cons. ELIZA B. COTES and HATTIE B. COTES H. M. 200 00

St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. 5 00

Syracuse and vic. Aux. So. Henry Babcock, Tr.
Lenox, Cong. ch. 11 00
Marcellus, Pres. ch. 45 00
Otisco, Cong. ch. 37 16
Pompey, Pres. ch. 45 00
Syracuse, 1st do. 54 57—192 73

2,207 13

Amity, Pres. ch. wh. with prev. dona. cons. Rev. HENRY J. ACKER an H. M. 40 00
Attica, 1st cong. ch. and so. 27 15
Bath, G. E. 2; Mrs. E. 3; 5 00
Brooklyn, Mrs. Wyckoff for Mr. Lindley, 9 00
Butternuts, Fem. miss. so. 7 00
Canaan Four Corners, Cong. ch. 10 60
Cazenovia, 1st pres. ch. benev. asso. 19,08; Mrs. M. 1; 20 08
Chazy, J. C. Hubbell, 20 00
Chester, Pres. ch. coll. 85 00
Clinton, A sch. miss. asso. for support of two native preachers among the Koords, 25 00
Clyde, Mrs. Wilson's Bible class for Zulu m. 49 42
Columbus, Mrs. P. S. Palmer, 3 00
Corfu, 1st pres. ch. 5 00
Dansville, Mrs. Elizabeth Shepard, 20 00
Durham, Pres. ch. m. c. 20; ladies' cent so. 18; 38 00
Elmira, 2d pres. ch. m. c. 43 07
Fenner, J. R. Bishop, 10 00
Flushing, 1st cong. ch. coll. 31 31
Greenbush, Ref. Dutch ch. 9 00
Greenpoint, J. P. 5 00
Lisle, m. c. 20 00
Montgomery, Pres. ch. to cons. Rev. JOSEPH M. MCNULTY an H. M. 71 25
New Rochelle, Pres. ch. 17 00
New York, Rev. Dr. W. Patton, 50; two friends, for ed. of boy at Gaboon, 15; 65 00
New Windsor, Pres. cong. 7 00
Owego, Pres. ch. 109; W. Pumfrelly, 20; G. H. Burroughs, 11; I. C. 10; 150 00
Pine Plains, Pres. ch. 25 00
Red Creek, Ch. 5 35
Rose Hill, J. Hurlbut, 10 00
Schenectady, Pres. ch. 164 00
Seneca Castle, do. 62 00
Shelter Island, do. 12 00
South Amenia, do. 81 65
South Bergen, 1st do. 102 00
Synod of New York and New Jersey, 125 79
Truxton, Pres. ch. 5,86; m. c. 1,14; 7 00
Windham Centre, Young people's miss. so. 17 00–1,404 67

3,611 80

Legacies.—Elmira, Ann Decker, by S. Benjamin, Ex'r, 476,38; less exc. 1,20; 475 18
Geneva, Henry Dwight, by Edmund Dwight, (prev. rec'd, 2,100;) 1,050 00
Kirkland, O. M. Benedict, by H. M. Burchard, 497 48
New York city, William Mandeville, by J. Brower, Ex'r, int. to Oct. 1, 161 60
Troy, Benjamin and Maria Talmadge, by Mrs. M. J. Cushman, prev. rec'd, (2,029,64,) 75 50–2,259 76

5,871 56

NEW JERSEY.

Hoboken, 1st pres. ch. 50 00
Hohocas, Mrs. A. Richardson, 5 00
Mount Clair, Pres. ch. coll. 135,42; m. c. 60; 195 42
Newark, A friend, 1 00
Paterson, Mrs. L. Atterbury, 10 00
South Orange, Pres. ch. m. c. 20 00
Succasunna, do. 25 00—306 42

PENNSYLVANIA.

By Samuel Work, Agent.
Philadelphia, North Broad st. ch. D. B. Stewart, 125; Calvary ch. C. S. W. providential cont. 33; J. D. L. 10; do. for Bebek student, 6; 174 00
Williamsport, Coll. 85 00
York, Pres. ch. 202,34; m. c. 37,70; 240 05—499 05
Gibson, Ch. and cong. 10 00
Harbor Creek, Pres. ch. 2 00
Honesdale, Pres. ch. a friend, 5 00
Montrose, Pres. ch. 22 00
Philadelphia, do. H. B. L. 500 00—539 00

1,038 05

DELAWARE.

By Samuel Work, Agent.
Chesapeake city, Pres. ch. 1 75
Christiana, do. 2 34
Delaware city, do. 28 55
Drawyers, do. 5 25
Milford, do. 10 00
Port Penn, do. 41 75
Washington, 4th pres. ch. m. c. 60,29; Rev. J. C. Smith, D. D. 20; 80 29—169 93
New Castle, Fem. miss. so. (of wh. from a friend, 10;) 33 00

202 93

VIRGINIA.

Richmond, David Turner, Jr., to cons. JULIA TURNER, of Richmond, and Mrs. JANETTE T. HIBBARD, of Boston, H. M. 260 00

NORTH CAROLINA.

Newbern, E. R. D. 27th Reg. M. V. M. 5 00

TENNESSEE.

Memphis, Rev. J. Porter, 10 00

OHIO.

By G. L. Weed, Agent.

Cincinnati, 2d pres. ch. m. c. 13,25; 3d do. 4,45; a friend, 5;	22 70	
College Hill, Miss H.	2 00	
Walnut Hills, Lane sem. ch. m. c.	7 53	—32 23
Akron, 2d cong. ch.	15 00	
Coolville, Cong. ch.	8 20	
Huron, Pres. ch.	15 00	
Tallmadge, Benev. asso.	34 25	
Margaretta, Cong ch.	8 50	
Oberlin, 2d cong. ch.	5 00	
Ruggles, Pres. ch. wh. with prev. dona. cons. BRADFORD STURTEVANT, Sen'r, an H. M.	5 00	
Troy, 1st pres. ch. Fem. miss. so.	135 16	—226 11
		258 34

MICHIGAN.

Kalamazoo, H. 1 00

ILLINOIS.

By Rev. C. Clark, Agent.

Chicago, 1st pres. ch.	200 00	
Dunton, Pres. ch.	27 19	
Elk Grove, Cong. ch.	20 50	
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Bloomington, A few friends,	5 00	
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Lanesville, do.	5 00	
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Princeville, Young people's miss. so.	4 15	
Palo, Rev. W. E. Holyoke,	10 00	—90 10
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Aurora, Pres. ch.	25 50	
Bethel, do.	6 50	
Bloomington, do. by M. M. A.	3 00	
New Albany, 3d pres. ch. 24,75; Bethel ch. Mrs. J. Muckle, 15,75;	40 50	
Terre Haute, Baldwin pres. ch.	30 05	
Thorntown, Pres. ch.	3 50	—109 05
Indianapolis, D. Yandes,	203 20	
Madison, 2d pres. ch. m. c.	50 00	—253 70
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MISSOURI.

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WISCONSIN.

Beaver Dam, Rev. O. Johnson,	6 00	
Beloit, 1st pres. ch.	10 00	
New Chester, Rev. J. W. Perkins and wife,	3 00	
Perciville, Pres. ch.	3 50	
Ripon, Cong. ch. 32; m. c. 12,12; less exc. 21c.; E. L. Strong, 6;	49 91	
Waukesha, Reform sch. officers and students, 44,80; boys, 5,20;	50 00	—122 41

MINNESOTA.

Mankato, Pres. ch.	2 80	
Shakopee, do.	10 00	
Winnebago City, Coll.	25	
Vernon, Mr. Haynes, 1; Mr. Wilson, 25c.;	1 25	—14 30

OREGON.

Oregon City, Coll. 5; Miss L. H. B. 4; Mrs. A. H. S. 1; a friend, 1; 11 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ahmednuggur, India, C. M. Harrison, Esq., 50; J. H. Grant, Esq., 25; Lt. J. H. Drummond, 30; J. A. Jacob, 27; Mr. Adam, 2,50; Capt. J. Campbell, 25; Lt. I. P. Jacob, 7,50; —— Campbell, Esq., 25; Hon. G. A. Hobart, 125; Dr. Plumptie, 5; Mr. John Prew, 1,50; Maj. J. Field, 25; Col. R. Shortrede, 100; L. De Touza, 50c.; coll. in Edinburg, Scot. 64,65; native Christians, 38,06; m. c. 13,40; maternal box, 2,31; pastor in Seroor, 3,25;	570 67
Bombay, India, m. c. 1,09; native church, 16,75; Miss S. Moncreiff, 2,50; A. Johnson, 10; Maj. R. Shaw, 25; J. Williamson, 12,50; J. Brown, 6; W. Manson, 12,50; Col. G. Jameson, 75; Col. G. Malcolm, 50; A. Bosanguet, 24,36; Mrs. A. Bosanguet, 24,37; W. F. Stearns, 500; Dr. P. Aman, 5;	765 07
Glasgow, Scotland, A. F. Stoddard,	250 00
Hilo, Sand. Islands, C. H. Wetmore,	25 00
Seneca Mission,	10 00
Sherbrook, Can. East, Cong. ch.	25 00
Satara, India, m. c. 1,59; Sivitribai, 2; Mrs. G. W. Harrison, 2,50; F. C. Chapman, 50; Mrs. M. Graves, 50; Lady Frere, 100; Lt. G. A. Jacob, 36;	242 09
Warwick, Upper Canada, J. M. 2; prem. 46;	2 46
Zulu, South Africa, Rev. A. Abraham,	100 00
	1,990 29
Legacies.—Ahmednuggur, Miss Farrar, per acc't H. Ballantine,	548 86
	2,539 15

MISSION SCHOOL ENTERPRISE.

RECEIVED IN OCTOBER.

MAINE.—Garland, s. s.	2 00
NEW HAMPSHIRE.—Campton, s. s. for schools in Madura,	29 00
VERMONT.—Cornwall, s. s. 10; Westford, s. s. 5; West Charlestown, cong. ch. s. s. 2; West Hartford, s. s. 5;	22 00
MASSACHUSETTS.—Leicester, Cong. ch. s. s.	3 33
CONNECTICUT.—Columbia, cong. ch. s. s. 3; Hadlyme, s. s. 10;	13 00
NEW YORK.—Mexico, pres. ch. s. s. 15; New York, Chapin juv. miss. so. for ed. of children at Shanghai, 10; Rome, pres. ch. s. s. for sch. at Abeih, 15; Sackett's Harbor, pres. ch. s. s. for sch. at Nicomedia, 7,56; Yonkers, Westminstor pres. ch. mission s. s. for a child at Gaboon under Rev. A. Bushnell, 15;	62 56
NEW JERSEY.—Mount Clair, pres. ch. juv. miss. so. to cons. Rev. NELSON MILLARD an H. M.	71 03
PENNSYLVANIA. — Williamsport, Little Hebbe's pennies for heathen children,	60
OHIO.—Atwater, cong. ch. s. s.	1 00
INDIANA.—Connersville, Mrs. Root's inf. class, 2; New Albany, 3d pres. ch. s. s. for sch. at Bombay, 29;	31 00
ILLINOIS.—Rockford, 2d cong. ch. s. s.	20 00
WISCONSIN.—Ripon, cong. ch. s. s. for sustaining native sch. in Madura under charge of Rev. D. Scudder, 37,30; less exc. 21c.;	37 09
	292 61
Donations received in October,	23,086 43
Legacies,	5,829 21
	$ 28,915 64
☞ **TOTAL from September 1st, 1862, to October 31st, 1862,**	$ 40,384 32

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